

A
P E R S U A S I V E
T O
Peaceableness *and* Obedience:
Seasonable and proper for
These Times.
B E I N G A
S E R M O N

Preached at *Bury Saint Edmunds* in *Suffolk*, on
July 29, 1683, in the Time of the Assizes
held there.

By NICHOLAS CLAGETT M. A.
Preacher at St. Maries in St. Edmunds-Bury.

L O N D O N:

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A
PERSUASIVE

TO

Parliament and Obedience:

and a full and proper for

the same

BY

SERMON

Preached at the Anniversary of the Society of Friends in the Year 1783, in the Town of London.

By NICHOLAS CLAGGETT, M.A.
Pastor of the Society of Friends in the Town of London.

LONDON:

The Dedication

To the Right Honourable William Mountague Lord Chief Baron of His Majesties Court of Exchequer, And To the Honourable Sir Richard Holloway Knight one of the Kings Serjeants at Law, Justices of Assize in the Norfolk Circuit.

May it please your Lordships.

THe Age abounds with that variety of Excellent Discourses on all Subjects, that I could willingly have suppress mine. How-

The Dedication.

ever had there been any thing in this discourse more than the Seasonable and Honest Design of it to recommend it to that good opinion Your Lordships were pleased to entertain of it, I could with the less reluctance have complied with the first intimation of Your Lordships pleasure, and the more readily have consented to its Publication. Not that I was backward to print a discourse Honour'd with Your Lordships Approbation, believing it could come to the view of any more Judicious than your Lordships; but because I Fear there are Those who will be less Favourable; Your Lordships Affection to the Sutableness of my Subject, having possess'd You with too kind an opinion of its Management too.

*It is a very good thing to Endeavour
the*

The Dedication.

the Promotion of Peace and Quiet in the world; and I wish with all my heart it had been in my power to have handled a Subject of this nature as it deserves, especially at such a Time, when it appears plainly what a disturbance to the Government the Factionous spirits of those men have been, who love to meddle with things that do not belong to them.

If what I had the Honour to discourse before Your Lordships, may in any respect help to Allay this Turbulent Humour, and to Engage men for the Future to mind their own Affairs only, and live peaceably, I shall think my self Happy to have gained my Design in the Preaching of it. But as for the Exposing it thus Publickly to the Deliberate Censure of others, nothing can excuse so Hazardous an Attempt, but that
Obedience

The Dedication.

*Obedience to my Superiors, which Your
Lordships may justly challenge as a debt
due to your Lordships from*

Your Lordships

Most humble Servant,

Nicholas Claget.

I Thess. IV. II.

And that ye study to be quiet, and to do your own business.

THe Doctrine of Peace is proper enough to be Preacht at all Times; The Apostle in the first Age of the Gospel thought fit frequently to perswade his new Converts to it; but I think it never more needed to be Taught and Inculcated than in our dayes, wherein Parties and Dissentions, Factions and Seditious, Conspiracies and Treasons make no little noise in the world.

Saint *Paul* was a great Scholar, and well versed and studied in all parts of Learning, and yet we see his Advice to his followers was not to put them upon the study of Controversy, but of Peaceableness. It is thought he was at the University of *Athens* when he wrote this Epistle to the *Thessalonians*; and being there amongst the busie Students of the Arts and Sciences, he sends his Advice to the Scholars under his instruction, what sort of Students he would have them to be, and his coun-

fel to them is to *study to be quiet*: And the Apostle seemsto have given this precept with regard to the great fault of the people all thereabouts, and to have fitted his doctrinal Advice for the bringing them off from it: For the *Greeks* generally were a sort of people that were given to a soft and idle way of life, and went about Scoffing and Tatling, and according to the account of them which we have in the *Acts*, took delight and *spent their time in nothing else but either to tell, or hear some new thing*, *Acts. 17. 21.*

The word is *φιλονεικεῖν*, and signifies the endeavouring after a thing with some vehement desire and care, and a kind of Ambition: it is Englished here *studying*; for quietness is so excellent a thing, as to be worthy of our ambition and study. But is there any difficulty in this matter? is it a hard business to be quiet and still, or must it cost us so much trouble to avoid the giving others any? Indeed the Apostle doth well advise us to study quiet, as a thing which we cannot very easily compass; and we must take some care and pains with our selves before we can attain this skill, the way hereunto lying through a great many parts and duties of Religion that are not suited to the corrupt dispositions of men? For there are several lusts to be subdued in order to it, from them

St. James

St. James tells us, *come Wars and Contentions, Jam. 4. 1.* There are Passions and inordinate Desires to be ruled; and besides there is a busie Devil too that stirs about, and always puts in for the furthering of Discord and Confusion, where he can do it with advantage; and there are various incident occasions of Animosity and Contention, which we meet withal in a bad World. Finally, we may happen to fail of gaining the point with others, though we study it to the utmost our selves, in which case the best that we can do is what is required of us, and is all that is expected, the Apostle himself exhorting us to no more than this, *as much as in us lies, to live peaceably with all Men, Rom. 12. 18.*

And hence what the Apostle exhorts us to, as requiring Care and Pains to be studied for, the Psalmist in like manner persuades us to, as a thing not to be found without seeking for: *Seek Peace and pursue it, Psal. 34. 14.* Which two expressions put together do import how much is to be done, for the sake of Quietness. *Study to be quiet, and to do your own business.*

In which words the Apostle advises us to two things, to the latter in order to the former: Be careful to live quietly, and that you may continue so to do, mind your own business as you

should do, and be duly intent upon those things which concern your particular Condition and Vocation in the World, and then others about you, your Neighbours and the Government will be in less danger of receiving any trouble or disturbance from you: For the Apostle persuades us here to the study of Quiet as we are Neighbours, and as we are Subjects, and would have us peaceable men as considered standing in both those Relations, though I conceive he principally respects here the Political quiet, wishing and begging that all who are called Christians would do nothing against that.

Wherefore designing from the Apostles advice to discourse of quiet in humane Life, I shall persuade men to live peaceably amongst themselves in common Conversation, and to be quiet Subjects under the Government.

First, We are to consider how this quietness is to be studied, and the contrary prevented in common Society between one man and another; and here I shall be brief, for it is not that Quiet I would chiefly insist on at this time: yet, however, for as much as the way we take, and the Rules we follow to be quiet in common Society, will also dispose us to live quietly under the Government; and they who are good Neighbours
are

are the likeliest to make good Subjects; I shall begin with the study of quiet, as we converse with one another in common Life, and in treating upon this, I shall in few words explain and improve the Apostles advice, as it respects common Conversation, by resolving it into these following Exhortations.

1. Study to be so qualified your selves as to be rightly disposed to be Children of Peace, as,

(1.) To be so Humble and Mean in your own Opinions of your selves, as Religion teaches you to be: The Wise Man tells us, *He that is of a proud Heart stirreth up strife*, Prov. 28. 25. and *from Pride cometh Contention*, Prov. 13. 10. and a great many stirs are made about Honour and Priority of place. For it is certain that an high value for our selves will make us quarrel with all those that go about to hinder us of that respect we are greedy of; and to be *wise in our own conceits*, and to exalt our selves above every body; is the way to be at Peace with no body but them that flatter us.

(2.) To be *followers of God*, and to imitate the Divine Nature, in being *slow to anger*, Ps. 145. 8. to be able *discreetly to defer it*, Prov. 19. 11. to be calm and dispassionate, for unruly Passions do but break forth to the disturbance of Conversation, and to the interrupting of the pleasure of Society.

Society, if not to the incensing and raising Passions in others. And as we are not to be easily provoked, so neither to be long angry when justly provoked: *Never let the Sun go down upon your Wrath*, Eph. 4. 26. Whereas they who are given to be angry, and so implacably, can neither be quiet within themselves, nor without towards others.

(3.) To be of a fair ingenuous and tractable disposition, not given to humourfomness, which is a very troublesome quality, nothing being more destructive of quiet, than a sturdy resolution to have our mind in every thing.

(4.) To be moderate in your desires and estimations of the things of this World; whereas if your Hearts be upon Wealth, and you *make haste to be rich*, right or wrong, then you will be apt to fly upon all those as your Enemies that are not Friends to your design, or stand in the way of your pursuing it.

(5.) To have the Universal love which the Gospel requires, even that of Enemies; whereas if you bear Malice in your Hearts towards any Persons, it is not likely you should be quiet long your selves, or let them be so; nor indeed is it well possible to keep always at peace with them whom we hate, and whose harm we wish, Malice

lice and Hatred being ever Roots of Litigiousness.

(6.) To be equal and candid in your Judgments of others, and charitable in the Constructions you make upon mens words or actions ; to be always ready to interpret every thing you hear of them or see in them, in as favourable a sence as it will bear, extenuating what is faulty in them, as far as you are able : whereas the contrary inclination to censure People rigidly, and to make the worst of what they say or do, and to represent them in the basest Colours, and to disgrace and expose them, and to aggravate all their mistakes and infirmities, and the like, will often put us upon dealing unfairly with others, and treating them contemptuously, as if we gave them defiance, and consequently is very prejudicial to the quiet of Conversation.

Thus in order to Quiet, you are to begin with studying to rectify your own Tempers, labouring to mend them where they are not right and fitted for Peaceableness, and never leaving off till you have learn'd to be humble, and dispassionate and wrathless and tractable, and moderate in your love of the World, and void of all Malice, and Candid and Charitable in your Judgments of your Neighbours : For so you are to lay the Foundation

tion of Quietness towards others in your own Peaceable Dispositions.

2. In studying to be quiet consult the dispositions of others too, endeavouring to sute your demeanour thereunto in your conversation with them. For there being variety of tempers amongst men, all are not be managed the same way; The froward are to be handled more gently, the jealous more cautiously and the passionate more softly, and the like; very needful it is for the quiet of common society that we should take notice what men are as to their particular dispositions and constitutions wherein they differ from others, and then use our care and prudence accordingly in our carriage towards them.

3. For quiet's sake study how to rule and bridle your own tongues, and to have them under such Governance and restraint,

That you allow not your selves in speaking reproachingly and undervaluingly of others, The same Apostle who would have us study to be quiet, advising us for that end to *speake evil of no man,* Tit. 3. 2.

That you be no brawlers, that you avoid all distastful and provoking scoffings and derisions, all abusive jests and bitter, Sarcasms, or any thing of that nature, whereby others are affronted and disgraced.

That

That you be not the *Tatlers* the Apostle condemns, making idle inquiries into other persons circumstances which you are nothing concern'd in, going about with Tales to disaffect people towards each other, *Speaking things you ought not*, and censuring what you do not understand. 1. Tim. 5. 13. he

That you be able to break off from disputes and to let fall successless wranglings, when you see nothing can come on't in the issue but only heat and passion and quarrelling on both sides.

That you manage your tongues aright in advising and reproof of others, that is, with a care that you do it seasonably and prudently upon all accounts, lest otherwise instead of doing good by this means you prove only disgustful and offensive, and so disturb the quiet of conversation.

The *Tongue is a little member*, but unless it be governed it is able to make James 3. 5, 6. a great disturbance, even to *Set on fire the whole course of nature*, as St. James speaks; and David likewise in that place where he exhorts us to *seek peace and pursue it*, would have us for that end keep our tongues aright.

4. At hearing ill of others be careful not to give heed to what is said of them lightly and o-

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credulously; you are not to suffer your thoughts concerning any person or your affections towards him to be presently altered upon the talk of some backbiting ill-willer, nor are you lightly to take up a reproach against your neighbour, or easily to receive an accusation against any one, but you are to suspend a while, and to study the matter out, and examine the thing further; for by this means a great deal of disquiet may be prevented.

5. In the studying of quiet weigh all things so wisely and soberly as alwaies to prefer peace and quiet before things not worth the breaking it, and never offer to contend about things that cannot well justifie contention. They are to blame who make quarrellsome separations in Religion only upon the account of little and indifferent things in Gods worship: And they are not the Students in the Text, who when they have once begun to contend for any point will never be willing to let the thing fall, though the matter contended for be but a trifle or nothing, while the business only is, they must have their humour and get the day: Nor do they study quiet, who are so litigiously given that they will go to Law for small matters, and will right themselves upon every frivolous occasion by a legal contest, and will molest the Court with Sutes of
no

no value: Nor do They mind the Advice of the Text, who will enter into Contests about Opinions, and agitate disputes with a great deal of eagerness and heat, when the Question discussed, and the Matter of opinion contended for is very insignificant, and hardly of any concernment or consequence; whereas it was the Apostle's counsel to *Titus* to charge his hearers before the Lord that *they strive not about words to no profit.* Tit. 3. 14. We^{at} must study quiet by weighing the nature of things thoroughly before we go about to contend, considering with our selves that every little thing ought not to disturb the quiet of Society, and that small matters cannot justify the violation of Peace.

6. Study to be quiet by taking all possible care that you prove not the occasion of beginning or of prolonging any differences between man and man: Unless we would do what is perfectly repugnant to the advice of the Text, we must take heed that we do not act as Incendiaries, and set people at variance, and draw them into contests, or prolong them when they are begun, and foment the differences between them, only to turn their Quarrels to our own advantage. The Student in the Text is rather the Peace-maker, that doth his best to reconcile disagreeing parties, and

to reduce them to a friendly accommodation.

7. For the preservation of peace study to be exact and punctual in giving impartially every man his due, in giving men their due of that respect which belongs to them in the place or station they are in, their due of all other kinds, by being just and honest in your dealings with all, and true to your words and bargains, wronging and defrauding no body.

8. For quietness learn meekly to pass by such small faults and offences of your neighbours, as you are not much the worse for your selves, considering that in humane conversation there cannot well be that exactness but that now and then something will be amiss, and therefore there can be no quietness in common life, if we be given to be disorder'd at any thing, if we deeply resent every little Affront, and be enraged at every little word, and all in a passion at any little mistake or neglect, and take fire at the least spark.

9. To maintain quietness in Society study to be kind and obliging to all people, to be helpful and beneficial to each other in all good offices, and in all the instances of Humanity and Charity whatsoever, and be ready to accommodate one another as need shall require, and to afford your mutual comfort and assistance at all times when it is wanted.

Lastly,

Lastly, For this purpose, *Study to do your own business* which is the particular mention'd in the Text, and is equally necessary in order both to the private and publick quiet. Not as though a commendable desire that truth might obtain, and virtue encrease more in the world, and a sincere concern for Gods Honour and Glory, and a real love of our neighbour and desire of his good and welfare, could not justly and laudably engage us in the matters and concernments of others, the Apostle exhorting us in another place *not to look every man on his own things, but every man also on the things of another*; whence Phil. 2. 4. it is not only allowable but our duty too to intermeddle in other mens concerns when we do it upon the grounds and reasons foremention'd. But to rush upon other folks business, and intrude into their affairs, and pry into their closest designs, and censure their proceedings, and molest them at their employments is an immodest and pragmatical meddling that destroys all peace and quiet in Society: And therefore to be quiet with others be busie with your selves, serving God and doing good in your Generation in that place and profession of life to which God hath called you.

This is studying to be quiet in common society as we live together; To which care and study for the

the Preservation of quiet amongst men there are these Motives, That then Society will become easie and delightful, and true Christian love and amity and mutual respect will be kept up and maintained, and we shall be more able to do good to one anothers souls; for while we *labour for the things which make for peace* we are then in the fairest way to edifie one another, and we shall avoid several sins which strife and contention doth mostly engage men in; and being at quiet our selves and studying to continue so with all men, we must needs then be the best disposed to do the business of our particular Calling as it should be done; and whilst we are no wayes diverted and distracted by Temporal disturbances and unquiet circumstances here, we can also be the better intent upon the great Affairs of Eternity, and mind the business of our General Calling; and when we are quiet without on every side, having discharged all those Christian duties which contribute to peace, we shall be sure to have the quieter minds and consciences within, and moreover our care to live peaceably together will make us meet Candidates for an Heaven of Everlasting quiet: And finally as long as we are here it will be our happiness to have God amongst us to delight in us and bless us, as the Apostle assured the Corinthians, *live in*
peace,

peace, and the God of love and peace shall be with you. Which is all that shall be said concerning the study of quiet in common conversation.

I proceed then to discourse of the Political quiet, and of the study of that; And to be quiet Subjects, and to be peaceably submissive to the Government is what men are chiefly to be perswaded to, the mischief of the contrary being far more fatal than what comes only by private differences and disturbances between man and man: A seditious Subject is worse than a troublesome Neighbour; the former disquiets a few about him, the latter the whole community: For which reason the Law is more severe against Treason and Rebellion, forasmuch as they strike at the Publick quiet, and undermine the very foundation of Government. And St. *Paul* in the Text where he exhorts us to the study of quiet, seems chiefly to respect quietness under Authority and Government. For whereas the Apostle and they that were with him were reported of as troublesome men that *turn'd the world upside down*, upon which a Tumult began, he makes away to *Athens*, begging of the *Thessalonian* Converts he had left, for that very reason to study to be quiet, that so they might wipe off from themselves the reproach of being a disorderly people. But we had need put men in
mind

mind of their duty to Principalities and Powers; and exhort them to be quiet subjects in these Dayes, wherein unpeaceable and ill-affected men have attempted to cut off the most Gracious of Princes, and to destroy the best of Religions, the best of Governments, the compleatest Constitution in Church and State that the Christian world knows, and to have involv'd us all in a National confusion.

Now therefore in persuading men to the study of the Politicial quiet, to study to be quiet as they are Subjects, these Two things are to be done :

First, I am to shew how we may best follow this Advice of studying to be quiet Subjects under Government.

Secondly, I am to lay down several motives to enforce our care and study so to be.

As to the first, how the Apostles Advice here may best be followed by us, and what is studying to live peaceably under Government, I shall insist upon four Particulars, and shew,

1. What we are to be in our Selves, if we would be rightly disposed to be thus Quiet.
2. What ought to be our care in our carriage towards Others for the Preservation of this Quiet.
3. What Rules of Prudence are to be observed that

that we may not be influenced by others to be unquiet.

4. Why the Apostle prescribes this Expedient in particular, that we would mind *to do our own business.*

1. Let us consider what we are to be in our selves, if we would be rightly disposed to be quiet under Government, and by that we may understand partly what it is to study to be so: Now there are several things which dispose men to unpeaceableness under Government, and make them ready for Sedition and Treason, though they be not actually engaged in any design against the Government. For as all the Confederates in an Horrid Conspiracy do not propound the same Ends to themselves, but some one, some another, so of those who are seditiously and treasonably disposed, some come to be so upon one account, some upon another. Wherefore that we may be qualified aright to be peaceable Subjects, I shall take notice of those things which dispose men to unquietness under Government, and prepare them to be in a Plot, when occasion serves: And here studying to be quiet is, labouring to remove far from our selves all such Causes of unpeaceableness; which are these that follow,

1. *Ambition*; for that is a restless thing, and
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will not suffer those to be quiet in whom it is predominant, where any thing is to be done in the prosecution of its own designs; it will make way and break through where it can, stopping at nothing, nor regarding at all the Rules of Religion, the Good of the Publick, or the Sacredness of Sovereignty. When a man resolves to be some body, he is as resolute to care for no body that stands in the way of his design, if he can but effect his business. When the Bishops of *Rome* began to grow to that vast Ambition, that nothing would serve them but the Imperial Crown, and the Temporal Power, no wonder that there followed immediately Com-bustions, Rebellions, and many a bloody Enterprize. When *Abshalom* had set his heart upon being King, he soon disturbs the Publick quiet, and raises a Rebellion against his Father: As also aspiring *Adonijah* got a Seditious Party to himself, when he set up for the Kingdom against his Brother. The Government is not secure of those that would fain be uppermost themselves: Ambition always inclines me to be troublesome to the State, and they who are thus disposed, if they do but serve their own designs, matter not though it be done by subverting of Governments, and unhinging of the World. Study then to be quiet under Government, by endeavouring to keep your selves

meekly

meekly minded ; and to subdue all ambitious inclinations, and to check all motions of that sort when you find them stirring in you, and learn to be easie and satisfied in that state and place wherein God hath set you.

2. *Private Discontent*: For that is another thing disposing men to be restless and unquiet, especially when it happens to be their condition, who are Great Persons, and so more able than others to be troublesome, and to contrive and carry on a mischievous design against the State. Perhaps things do not go with the man just as he would have them ; peradventure he hath not the Favour of his Prince so much as he thinks he deserves, and then the next thing is, he is ready to be engaged in a Party against him : and because he is cross in some particulars, and imagins himself not respected enough, he resolves to take his fill of Revenge, though he makes the whole Body Politick shake for't, and hurles the world into confusion ; or at least he will seek to mend his Condition, by trying to dethrone that Power which he judges is not favourable enough to him, and by venturing what may happen upon a Change and new Scene of things. And no doubt, where the Devil finds Male-contents of this sort, and sees how they are disposed, he takes advantage against them, ima-

naging his Suggestions accordingly, to push them forward to the most desperate attempts. Study then to live quietly under the Government, by studying contentment in your private Circumstances, though they be not just as you would have them: and herein imitate *St. Paul*, who as he advises us in the Text to study to be quiet, so he studied it himself this way; for he tells us of himself, *I have learnt in whatever state I am therewith to be content.*

3. *The discontents of a Party* do likewise dispose them who are of it to be unquiet and turbulent, and to be engaged in most horrid Enterprizes, especially when Affairs are in such a posture and condition, that their great Designs are baffled, and all their Hopes at an end. For when a Party is discontented, and there is a common dissatisfaction amongst a great many people, they will often *rage together* against the Government, and by this means hearten, and encourage one another in mischief; and when it is come to that pass, that their ends cannot be obtained from the Government, and nothing is to be done by gentle and slow methods, they are for trying to dispatch their business more effectually a quicker way, and their last desperate remedy is overturning the Government, to set up for Governours themselves. This is what the

the discontents of Factious people do commonly bring them to in the issue, when they are past hopes of gaining their ends any other way. When Persons of Loyalty are put into all the places of Authority, and they only who are true to the Throne are intrusted with Publick Offices, and the Church and State are the most firmly established, then no wonder if a Party of Male-content be driven to the desperate resolution not to sit down quietly by the Government, but to put themselves upon the last Extremities. Whenever then the Constitution of Affairs quite spoils a design you have very earnestly pursued, take heed that you harbour no angry discontents in your breasts, nor espouse the discontents of others, nor joyn with Malevolent men in disloyal expressions of your displeasure at the Government: but study a quiet submission to the present condition of things, believing rather whatever point you have lost, which you could wish to have gain'd, that what is order'd and disposed by God and your Superiors, will prove best in the end.

4. Through want of Gratitude towards God for all the blessings of the Government, men become ready for unquietness under it, when men have no due sense of the Divine Mercies vouchsafed them,

no

no marvel if they should prove so overseen, as to offer to bereave themselves of them, even by an Act of their own. As for our present Government, if we either consider what it is in it self, or compare it with what we see elsewhere in the world, we must judge it to be the best and happiest of Constitutions; whence I infer, That if people were duly thankful to God for National Blessings here in *England*, and knew when they were well, the King and Government were as safe as possible: but if men have no Sense at all of the happiness of a Constitution, nor ever look up to God with Grateful acknowledgments of it, I cannot much wonder, if they should become so weak, as to be for trying Conclusions by a Change. Wherefore, as the Case is with us, would you study this Quiet, viz. to be as Loyal to the King as you ought to be, study then to be as Thankful to God as you should be.

5. *A distrust of Gods Providence and care of us for the Future*, and an impatience to be at an end of some present fears, is another thing disposing men to unquietness: Upon a prospect of ill times that may come, some must up and be doing themselves, to prevent them by all manner of means, even by the Diabolical ones of Treasonable Associations, Assassinations, and Insurrections. *Poper* may
come

come in, and that is to be kept out; and pray God it may; but God forbid that we should offer to keep it out the same way by which the Papists have attempted to bring it in: To conspire against the Prince, and to strike at the Government, is going horridly to work to keep out Popery, and I believe this Evil will hardly ever be prevented by means of this sort; we had better *stand still and see the salvation of the Lord*, than Exod. 14. 13. think of saving our selves by villanous and treasonable Devices; men had better leave the matter to God, and stay his leisure, and trust in his care of his Church, which he hath so miraculously manifested in all Ages, than go about to shew themselves Zealous Protestants, by being Traiterous Subjects. Study then to be quiet, by learning to rest and depend upon God for the Future, and to acquiesce chearfully in his Providential Disposal of things, without having any wicked designs against the Government, to prevent what is feared.

6. *A boisterous and misguided Zeal for Religion* disposes men to be seditious and unquiet, and makes them ready for Treason or Rebellion. This I cannot omit mentioning, since it proved so Fatal to this poor Island in the Late Times, and was the great cause of the many Troubles and Confusions under which the Land groaned. And indeed,
never

never are men more violently bent to be disorderly and unquiet, nay to attempt horrible things, than when they are carried away with a false and fiery Zeal for Religion; For, when the Religious Phrensie is at the height, and mens heads run upon the goodness of a Cause, wherein they are perswaded Gods Honour is concerned, they are commonly intemperately hot in the service of such a Cause, insomuch that no place is left for a Deliberate Prudence and careful Consideration, but they are ready to embrace all Motions, and to engage furiously in any Enterprizes that look that way, till at length perhaps the Zeal for Religion ends in a Damnable Plot, and the *Hot* Religionists are the *Horrid* Traitors. And such is the madness of that kind of Zeal, when men are most acted and pusht forward by it, that they think they are zealous for God, while they forget what he hath commanded and forbidden, and that they are his *Bu-* sic and *Godly* Servants, when they are quite and clean gone beyond the bounds of their Duty. Study then to be quiet, not by laying aside Zeal for Religion, for *it is a good thing always to be zealously affected in a good Cause*; but by taking care that your Zeal for Religion be the true Gospel Zeal, that it steer right, and be well guided; do not suffer it to make you undutiful to your
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Governours, troublesome to the State, or Rebels to your Prince, for it can never be a right Christian zeal that puts men on to these ill things; and therefore do not think of shewing your Zeal for God by breaking his Laws, of being irreligious for Religion, and of playing the Devil for Gods sake; but let your Zeal for Religion appear to be right and true, by its imploying you most of all in the practice of all the known Duties of Religion, by its making you constant and resolute there, nay, couragious enough to die for Religion if need be; and then moreover be as stirring and industrious as you can in the Cause of Religion, to promote its interest in the world, where you can do it lawfully and prudently; but study to be quiet withall, let your Zeal, as to its actings, be kept within the limits of Peace, and then be as wise and busie for God and a good Cause as your zeal prompts you to be. *The wisdom that is from above, is peaceable,* and so is the Heavenly zeal too. *Jam. 3. 17.*

7. *Contempt of the Government* is another thing which makes men unquiet under it, and ready to do all they can to subvert it: And this disposition to be unquiet is too apparently in those people that will flock together contrary to the Laws, when they know they are forbidden to assemble in

Multitudes, because the Government is jealous of them, and hath reason enough to be so, especially since the Old *open Rebellion*, and the New *close Conspiracy*. And by this time, I suppose, we see sufficiently what little reason the King hath to suffer any persons to be Orators to great Assemblies, but such with whom he may safely trust his People, and it is well known with what sort of Teachers he dares not trust them, and therefore justly forbids their appearing to speak to Multitudes of People unlawfully got together. But if nevertheless there are yet any that will disturb the Government, and put it into fears of them, by getting into separate meetings, and there venting their Doctrines to unlawful Assemblies, in defiance of the Laws and Authority of the Realm, and that too when there is no need of their Teachings (His Majestie recommending his People to other and better Instructors, whom he can trust, and who are Lawfully called to the Ministry) what can we think of such men as these, and of the crouds that go after them, but that they have learnt habitually to despise the Authority of the Government, and consequently that they are too ready in any thing they can do to contribute to the prejudice of it. For there can be no care or studying to be quiet under the Government, where there is not

a due Reverence and awful Respect to it, and they are past pretending to that, who do any apparent despite to the Government, to disturb and molest it.

Lastly, *Disloyal Principles* dispose men to be unquiet Subjects, viz. such as these, That *all Power is from the People, and is put into the Kings hands upon trust*; That it is lawful for Subjects to enter into Covenants and Associations for the Defence of themselves and their Religion, against the command of the Prince; That Princes must submit their Scepters to the Eldership and to the Church; That Heretical Princes being excommunicate are to be Deposed, and may be killed by their Subjects; That when a King is excommunicate by the Kirk, and cast into Hell, he is not fit to live upon the earth, and the like, which are the Doctrines of Jesuits and Fanaticks, Doctrines of so pernicious a consequence to the publick Peace, that it is enough to make us reject them as false without examining them further; and upon men of such Principles the Advice of the Text is but thrown away, and it can do no good upon them, there being no possible security of their being quiet. Study it then by a care not to be debauch'd by such impious Doctrines and Principles as are destructive of the quiet of the State, and do leave Governments and Governours insecure.

And thus having reckon'd up those several things which dispose men to unpeaceableness under the Government, we may see that to be quiet Subjects we must study to be meekly minded, to be content with our private circumstances, and with the publick Administration of Affairs, to be duly thankful to God for publick Blessings, to confide in him for the future, to regulate our Zeal, to revere the Authority of the Government, and to be peaceably and loyally principled.

2. Next we are to consider what ought to be our care in our Carriage towards Others, for the preservation of Quiet. And we must be careful that nothing come from us which tends to have so ill an influence upon men, as to render them disaffected towards the Government, and less contented to be quiet. We must avoid all murmuring and repining at the present days, as if *the former were better than these*. For when people hear this from us, they are apt to be put out of humour, and to be left the more dissatisfied at the present constitution of things, and so may in all likelihood be stirred up to be unquiet. It should be our practice to study and promote Quiet, by representing the publick Blessings and Advantages God affords us, in so lively a manner, as to beget rather peace and contentment, nay thankfulness

fulness in Mens minds. But let us be very wary how we suggest our discontents, or whisper our dislikes of the Government, or talk of Grievances, and take heed withall, that we put not Men into causeless Fears and Jealousies, as if ill things were in hand, and bad days were a coming, through an ill management of Publick Affairs; lest by our means People come to be startled and disquieted, and then remain Enemies to the Government, tumultuously given, and inflamable to Rebellion. To study to be Quiet, and to keep men so, is rather to do all we can to reconcile Men to the Government, who it may be are apt enough of themselves to fly out against it, and to complain where there is no Cause, and to fear where there is no Reason, and to find flaws where there are none.

And then it must be our care likewise, that we do not lessen Peoples inclinations to live as peaceable Subjects should do, by our exposing any ways, or reflecting contemptuously upon the Prince, by dwelling upon his private failings and infirmities, by attributing Publick Judgments to him, or the like, the consequence whereof is likely to be this, That Men will be the more disposed to slight his Authority. The Student of Quiet will not *speakevil of the Ruler of his People,*
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but is of a Loyal Disposition, like to that of the *Old Testament Saints*, who thought *not fit to say*
 Job 34. 18 *to a King, Thou art wicked, or to Princes,*
 PL 89. 51 *ye are ungodly, or to reproach the foot-steps*
of Gods Anointed.

Consider we further how we are to do, if we study to be Quiet, and would continue so, that others may no ways incline us to the contrary; and here these Advices will not be improper.

I. *Decline to the utmost all occasions of danger in this matter, and shun those places where you are like to meet with temptations to unpeaceableness; and go not to the Schools of unquietness, where you may chance to find your Prince abused, and his Ministers of State traduced, and his Government defamed, and the Church railed at, and the gross Ignorance and blind Zeal of poor People practised upon, for the stirring them up to Sedition and Rebellion: And indeed it is not likely that you should meet with any Doctrines of Obedience in such Assemblies, where their very meeting together is an act of Disobedience; or that Loyalty should be taught where Conventicling is practised. And therefore your Loyalty and Peaceableness will be much hazzarded, if you venture amongst People got together in Crowds, contrary to the Law and Establishment; for*
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when you happen to hear canting Reflections upon the Government in great Assemblies, you know not how far they may work upon you, especially if all the while you perceive the Rabble about you are deeply affected therewith, and that Seditious Complaints from the Speaker, are seconded with groans from the Hearers.

2. *Do not easily believe, or hear with pleasure, any scandalous stories concerning your Prince and his Government*; and be not carried away presently with News, Pamphlets, or Libels, that revilingly reflect upon both: We should not too credulously hear ill things of one another in common Conversation, much less of the King and Government: *St. Paul* would not have an Accusation lightly received against an *Elder*, 1 Tim. 5. 19. or one in Authority in the Church; how much more careful should we be, that we do not rashly entertain any Accusation against our Prince, whereby he is reproached, or against the Government, whereby that is defamed: And consider well the folly of being led by the Nose, and betrayed into Disloyalty by these means: They that would make you out of Love with the Government, by their scribbling or talking, may in all likelihood be mis-informed, and take things wrong themselves: Others of them may be foolish and

and short-sighted, and only obtrude on you their idle and weak Conjectures upon the present condition of Affairs: Others of them, possibly Knaves, who may know well enough that things are not really as they represent them, and yet will scatter abroad their base and scurrilous Reflections upon the Government, not that they intend you any good by what they insinuate, but they have a design of their own to bring about, and you, and as many as they can, they would draw in to be Parties in their Service. Again, it is like neither they nor you are Competent Judges of the intentions and proceedings of your Superiours, nor are their *Arcana Imperii* subjected to Vulgar Apprehensions: And what if by means of the Seditious Clamours of bad persons you become disaffected to the Government, and turn a Party against it, and all upon a mistake? What if you ingage presently in a Treasonable Attempt to overthrow the Government, whilst endeavours are faithfully used, that it might be managed more and more for the publick Security and Advantage, and to cut off a Prince, while he is really contriving and consulting for your Wellfare and Happiness? This is very possible, I am sure, since we have had notorious instances of it even in our Days: For how hath a Government been re-
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viled, which continues the Envy of the World, and is so admirably fitted and constituted for the good of those that are under it, and what numbers of Libellous things have flown about to alienate mens Affections from a Prince, that sincerely intends and studies the Prosperity of his Subjects, and hath managed things so Happily by his Wife and Prudent Conduct, A Prince of whom I may say what King *David* truly did of himself, that *he hath all along fed his people according to the integrity of his heart, and guided them by the skilfulness of his hands.* Psal. 78. 72. And let this teach you not to listen credulously to ill Stories concerning your Superiors, and not to read or hear with content their Intentions blamed, or their Proceedings Censured, let it rather always be your Rule to suspect them that would tempt you to suspect your Prince, and his Government.

3. *Stand up vigorously to oppose the very first Motions to Sedition*, whenever you are surpris'd with any beginnings of discourse tending to that purpose; For by checking and discouraging unquiet Talkers of this kind you will not only in some measure rescue and save your selves from being attempted any more by them, but you may possibly divert them from their unpeacable Designs, and from entertaining such thoughts any longer them-

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selves,

selves; and so may prevent, or at least contribute considerably towards the preventing a great deal of mischief that might follow ; For we know what dreadful Rebellions, Parricides, and Revolutions have arisen from small beginnings, and do remember for instance, that the Miseries of the late times had their rise at first from *seditionous Talk*, which grew afterwards to *downright Treason*, and the next thing was *Remonstrating*, and at last it came to *Arms, Arms*.

4. We are to consider in the fourth place, why the Apostle exhorting us to study to be quiet, prescribes this Expedient in particular, that we would *do our own business* ; and he thus advises to denote that there are two things very prejudicial to the publick quiet, *viz. Idleness and Medling* ; and sometimes they meet together both in the same persons ; for so *St. Paul* speaks of some whom he blames for *μὴν ἐργαζομένους ἀλλὰ σενεργαζομένους*, *idle and yet busie too*, that is, busie in Affairs not belonging to them, and Idle where they should be busie. Study to be Quiet, yet not so as to do nothing ; Study to do business, but let it be your own ; Idleness we know exposes men to all temptations, and so to the Devil, *to be led captive by him at his will*. We read a story in *Tertullian* of a woman that had been newly proselyted to

Lib. de Spectac.

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the Faith of Christ, who going to the *Theatre*, returned from thence possessed of the Devil ; whereupon in the Exorcism the Devil being askt how he came to venture upon a Believer, his Answer was, *I do it most justly, for, in meo eam inveni*, I found her idling upon my own ground ; But we are better fenced against the Assaults of the Devil, if when he comes to attempt us he finds us diligent at our own business ; for the idle are more ready for wickedness, according as Temptation from without may prompt them, as in particular, are easily dealt withal to be in a Plot, and the more there are of such, the greater are the dangers of the *State*, for as much as such people are alwaies ready to be called in to be Parties, and to strike in for mischief upon any Tumultuous occasion. Study then to be quiet, by avoiding idleness ; but by doing your own business too, presumptuous *Medling* being as destructive of quiet as the other ; And *St. Peter* ranks *the busie-body* with *the evil-doer, the thief and the murderer*, *1 Pet 4. 15*. For when mens busie thoughts carry them abroad, and they are all for prying into the Affairs of other, which do not belong to them, ten to one if at length they do not look so high as the Government it self, and imagining some pressure there, and disliking the Conduct of Political Affairs, turn grave Medlers in the Reformation of Church

and State, taxing in the mean while what is done by their Superiors. Now when every little place is a *Counsel-Table*, and every ordinary fellow a *States-man*, and men that have nothing to do in the thing, will be modelling the Government according to their own fancy, and giving out their Politicks, and correcting the Constitution, as if it was defective, it is not like to be a *quiet world*. Men would do God and their Country better service, if they would keep close to the business of their particular vocations; and strive to excel in that, not troubling others with their conceits concerning State matters, when they are neither sought for, nor desired, nor needed, leaving the Administration of the Government to God and our Superiours who are intrusted with it, and are most concern'd therein, and have greater helps from Almighty God in their judging and managing of Affairs, than pragmatical Medlers can expect. Wherefore study to be quiet abroad, by taking care not to move out of your own Sphere, and keeping your selves busie at home.

And this is all that I shall say upon the first head, viz. how we are to study, or what is studying to be quiet Subjects, and to live peaceably under the Government.

What remains in the second place, is to persuade men to this study of Quiet, and that by arguments from

from sundry Considerations, which however I shall put all together at this time, that being jointly considered, they might have the more force to check and correct the unquiet and disloyal humours of the present times. As,

1. From the common and known advantages of quiet to Humane Society, which are better enjoyed than described. Things are at best in the fair temperate Climate, and flourish most when we are all at quiet; for then Arts and Sciences are improved, Traffic and Trade goes on, Riches increase, and so doth Religion too, St James telling us that *the fruits of righteousness are sown in peace, and righteousness and peace kiss each other; but where strife is, there is not only Confusion, but also every evil work.* James 3. 18. Psal. 85. 10. James 3. 16.

2. From the nature of God, to whom Peace is so frequently attributed in the New Testament, as the great Lover and Author of it; For he is stiled *the God of peace, peace is said to come from him, and the wisdom from above is peaceable, and our Saviour pronounces them the beloved and blessed children of God that are peace-makers, and so do resemble their Heavenly Father as his true Sons: And therefore methinks they cannot well pass for the Godly Party, or the people of God, that are the unquiet Troublers* Heb. 13. 20. Rom. 1. 7. James 3. 17. Math. 5. 9.

Troublers of our *Israel*, and are the Children of Sedition and Rebellion.

3. From the nature of the Religion we profess, which is an Institution of Peace, all the Gospel Doctrines of Humility, Meekness, Patience, Contentedness, and Contempt of the World, being calculated for the making men quiet. From the manner of its entering into the world, which was not by Treasons and Tumults, but in Silence and Peace; there were no Risings or Mutinies at the first appearance of its Author, but a Song of Peace was sung by Angels at his Birth, and *His voice was not heard in the streets*. And we know what was the Legacy he bequeathed to his Disciples, and in them to all Christians when he left the World, *My P E A C E I leave with you*: and therefore it is strange that Christians, should be the turbulent Men, that Christians should be Rebels, and Traytors, and Troublers of the World.

4. From our being required in the Doctrine of the Gospel, more especially to live quietly, as we are Subjects and under Government, as not to resist the Power, because it is the Ordinance of God, to be subject to Principalities and Powers, to Honour the King, to submit to him as Supreme, and as the Minister of God next under him, and instead of making quick work with

Rom. 13. 1.

2. 4.

Tit. 3. 1.

1 Pet. 2. 13.

17.

with our Sovereign, and them that are next him in the Government, by hasty Assassinations, our Religion bids us *pray for Kings and all that are in Authority, that under them we might lead quiet and peaceable lives in all godliness and honesty.* We are to be quiet towards them, and are to pray to God for them, that we may live quietly under them.

5. From *the examples of the first Christians*, who were the famed men of their Time for Meekness and Quietness, and under very severe usage from the Government, but yet could never find in their hearts to engage in any Treasonable Design against it, nor ever lookt upon their Numbers as an encouragement to Rebellious Insurrections, but without giving any disrespect to Authority, or disturbance to the Government, were resolute and patient sufferers for Christ, and that was all.

6. From *the great injury we do our Religion, and the reputation of our Profession in the world by unquietness under Government*, nothing being more likely to render it odious in the eyes of others, and to cause it to be ill spoken of, especially amongst the *Princes of the Earth*. Plots and Rebellions are things that sound very ill in the world, and cast an horrid reproach upon the Religion they are of that practise such Villanies; For which reason in particular, as we
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see in the verse after the Text, the Apostle counsels the *Thessalonian* Believers to study to be quiet, viz. *That they might walk honestly towards them that are without.* If then you have any regard to the honour and reputation of that Christianity you profess, and would not have the name of the Lord blasphemed, nor the best and most Divine Religion and Institution of our dear Saviour suffer amongst *Turks* and *Infidels*, Study to be quiet, and let not the world hear of Conspiracies and Treasons amongst Christian People, let no such thing be told in *Gath*, or published in the streets of *Askelon*.

7. From the nature of unquietness, and plotting against Princes and Governments, as it is the Devils great work, and his business to study it, and carry it on in the world. God Almighty is the great Monarch of the world to govern it by a wise and good Providence; The Devil is the God of this world to roil and disorder it, to confound all things in it, and to put them out of course as much as he can. *Abab's* overthrow was contrived by evil Spirits. *Judas* was spurr'd on by the Devil to betray his Master. *Satan* stood up against *Israel*, and moved *David* to number *Israel* in order to their common ruin; and in
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1 Kings. 22. 22.

John. 13. 27.

1 Chron. 28. 1.

our days I suppose it is he that hath moved a *Party* of men to take a survey of their *Numbers*, and to examine their strength, in order to Insurrections, a Rebellion, and National Desolation; And though the Devil no doubt be very busie in contriving and bringing about private mens harm; yet the sport that pleases him best, and which he loves and seeks most, is the destruction of whole Communities and Bodies Politick, and whatever some may happen to gain by a publick Tumult and Confusion, and the ruin of a Government, the Devil is sure to get most by it; and therefore to me nothing appears to look more like the Devil and his handy-work, than Seditious Unquietness and a Plot; Treasonable Conspiracies are of that Nature, that he is in nothing, if not in such things. Study then to be quiet Subjects, if you study the contrary you are the Devils Students; if your minds be upon disturbing the publick Quiet, and overthrowing Governments, you are Scholars managed by his suggested Instructions, and if you be in a Plot, you are his Vassals and Tools, and upon his work. *Blessed*, saith our Saviour, *are the peace-makers, for they shall be called the children of God*: And it may be said, Cursed are the Peace-breakers, those chiefly that dis-

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quiet

quiet Governments, those yet more especially that Conspire against the best of Kings and Governments, for they shall be called the Children of the Devil.

8. From *the fearful Consequences of a Treasonable Success*, when by Gods permission a Plot takes effect, and the Blow is given, and the Land put into Confusion: Roil the Water, and what gets up to the top but Mud and Filth? So in the late times, when the Land was roil'd, the very Mud of the people got highest, and to the place of Rule. And had this detestable Conspiracy succeeded, and the Waters of our *Israel* been troubled, some of the filth of the Land would soon have been uppermost, and instead of a most Gracious and Prudent Prince, a Renowned Clergy, Reverend and Learned Judges, and the like Blessings which we now enjoy, what a strange new set of Governours, and Teachers, and Managers of Affairs were like to have come in their room? It is sure wholesom Advice of *Solomon*, *Fear God and the King, and meddle not with them that are given to change.* For when a Change in the Government is once begun, men do not know when or where to make an end, having gone from better to worse, they still go on from worse to worse, till either they return thither again, from

Prov. 24.21.

from whence they have wandered, or stick fast in the Mire, and continue in a remediless Confusion. Study therefore to be quiet, and peaceably to submit to the Government, not foreseeing the Consequences of the success of a Traiterous Design, lest you see your Folly in the end, and, with too late a Repentance, share in those miseries you have brought upon your selves.

9. From its being the very first thing insisted on in the Proverbial Instructions of the wisest of meer men, that we would be persuaded to have no hand in wicked Conspiracies. This you see in the first Chapter of the Proverbs, where the Wise Man desiring a due attention to his Instructions; *Hear my Son the Instruction of thy Father, v. 10.* speaking as a Wise, and Grave, and Experienced Person to a young beginner in the World: His first Advice is this, which immediately follows, *My Son, if sinners entice thee consent thou not, v. 10.* What Sinners in particular? Bloody Associators: as appears by what follows. *If they say come with us, let us lay wait for blood, let us lurk privily for the innocent without cause, let us swallow them up alive as in the Grave, and whole as those that go down into the Pit; we shall find all precious substance, we shall fill our Houses with spoil; Cast in thy Lot amongst us, and let us all have one purse. My Son, walk*
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thou not in the way with them, refrain thy foot from their path. So he advises at the very first, which makes me wonder that Men of any Prudence or Gravity at all, should be found in an horrible Conspiracy, contrary to the ancient Advice of the Wise Man, who was so much against bloody Confederacies, that he begins his Instructions with expressing his great detestation of them: And surely what was *Wisdom* and what was *Folly* in those Elder Ages of the World, and in the days of the *Wise-man*, is so now. When therefore they say, as in the Parable, *Come let us Kill the Heir, that the Inheritance may be ours,* Consent thou not; and in abhorrence of their Treasonable Consults, let every one of us say in particular, *O my Soul come not thou into their secret.*

10. From the absurdity of the usual pretences that are made to cast some colour upon a Treasonable Design: And now Gods Glory, and the good of the *Publick* never fail coming in to be part of the Design when any great Villany is moved or set on foot. And is Religion and Gods Cause a pretence for Treason and Rebellion? This is next to Blasphemy, and is an impious Reflection upon the Wisdom or Power of God, as if to bring about his own Designs, he stood in need of our Devilish Devices: And this is yet more absurdly pretended,

tended, when by ~~those~~ those who have no Religion at all; and while they tell you of Gods Glory, aim only at their own, *not serving God, but their own Bellies*; and a wicked Conspiracy seldom wants the help of some plausible Atheists to carry it on: Or, must men undertake to be Traytors in defence of the Rights and Liberties of the People, and upon pretence to put by Arbitrary Domination? That Evil is like to be removed by a Treasonable success, when the Government is quite unhing'd, and all Laws turn'd out of doors, and the Foundations of Property taken away, and people are at their Liberty to scramble for what they can get, and the Party that happens to be the Power shall enslave all the rest. And yet the strangest thing of all is, that the best of Churches must be destroyed for the interest of Religion, and the happiest of Governments for the good of the People, and the most gentle and merciful of Princes to be delivered from Tyranny. But I suppose the case is this, The Prince is a *Tyrant* meerly because he is a *Monarch*, and restrains unruly Subjects that threaten his Throne; and the *Clamour* for Religion is, because men have not their full liberty to be of any Religion, or of none; and the Government is a *Grievance* and *Bondage*, because not fix'd in the *People*, and mens *Rights* are invaded,
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because they are Govern'd, and they are *Slaves* only because they are not *Kings themselves*; and if it be so, God keep us in our Happy Slavery, and from the Grievances of Liberty and Property which our wretched Conspirators would have procured for us, *The good Lord deliver us*. I argue yet further to perswade men to quietness under Government,

II. From *those heavy Punishments in the other world, of a seditious and Treasonable unquietness in this, which will follow without repentance*. This I speak with the greatest seriousness: For can it be imagined that they who are the Turbulent men in this world, and would overthrow States and Kingdoms here, will be ever reckoned meet to be admitted into a Heaven of eternal Quiet and Serenity hereafter? no; a miserable Hell of Havock and Confusion is a place more proper for them, and there, if they repent not, they are like to be. In the Pa-

parable of the Lord and his Servants we
Matth. 24 read, that he came and found some of them smiting their fellow Servants, (and had not this Plot been detected, what smiting work would there have been of fellow-servants and fellow-subjects?) And the Lord commanded that these Smiters should be cut asunder; where their punishment

nishment in the other world is threatned to be very Grievous, as it is represented bearing some Analogy to that Temporal punishment which the Law here inflicts upon Traitors, which is *Quartering* of them, a Punishment they justly deserve, who go about to tear whole Societies and Kingdoms to pieces.

12. *From the little likelihood that such should escape the hand of Justice in this world.* For what Design is more foolish, or what Attempt is more unlikely to take effect than a Treasonable Confederacy, especially when many are engaged in it? And whereas infinite are those Accidents which may hinder the success of a Plot, one of them may be enough to occasion its Discovery, and ruin the Conspirators. Especially if another thing be consider'd, which is all that I shall add to perswade men to the Study of Quietness, and to be peaceable under Government, and that argument is,

Lastly, *From the wonderful Providence of God, whereby he brings to nought the Counsels, and defeats the Purposes of those who Conspire the ruin of Governments.* This I hope may in some measure prevail with men to be quiet, though the other Considerations now mentioned should do no good upon them; if Gods Word and other Arguments

guments cannot teach you Peaceableness and Loyalty, yet however be so wise as to learn it from his Providences; Nay do not wonder if by his Providences he shews his dislike of such things, which he hath expressly forbidden in his word, viz. of Treasonable designs, in not suffering them to take effect, or but seldom, and then for weighty reasons best known to himself. *There are many devices in the hearts of Traytors, but the Counsel of the Lord that shall stand,* and unless you knew what his secret Counsel was, it is in vain to attempt those things which he is mighty like to hinder; For God in his Providence hath a particular regard to the Concernments of Kingdoms and Bodies Politick, which last not beyond this life, and are his Care only here; and he will make it appear that he really Governs the world, by his care over States and Communities, because in their Preservation and Deliverances his providence shews it self the most illustriously to be taken notice of by the Inhabitants of the earth: Moreover if Gods Providence be not unconcern'd in lesser matters, and private persons are under *the shadow of his wings*, most assuredly he is intent upon the good of Governments, wherein the happiness of Thousands is involved. Be therefore quiet and still, for if you rise to be Traitors and Rebels, then

then God will arise too, and scatter his Enemies; and though the design may have gone on a great while, as if God was silent and neuter in the case, and the keeper of Israel slumber'd and slept, yet when it is near the Execution, as the Psalmist elegantly speaks, *Then the Lord awakes* Psal. 78. 65, 66. *as one out of sleep, and like a mighty man that shouteth by reason of wine, and smites his Enemies in the hinder parts, and puts them to perpetual reproach.* Accordingly the Wise Man, in that first Chapter of the Proverbs before mentioned, where he expresses his hatred of bloudy Combinations, speaks in like manner: *Surely in vain the net is spread, and they lay wait for their own blood, and lurk privily for their own lives,* v. 17, 18. Wherefore learn to be quiet, because the Psalmist tells you, *The Lord reigneth and sitteth between the Cherubims, be the people never so* Pf. 99. 1. *unquiet.* Men may design and plot as they will; yet he governs, and will order things as he seeth good: *Whatsoever the Lord pleases that doth he in Heaven, and in Earth, and in* Pfal. 135. 6. *the Sea, and in all deep places:* He hath shewn his power and providence in all Ages, in the miraculous Deliverances of his Church; he hath time after time wonderfully delivered this Church and State, and hath as wonderfully interposed to

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save

save us at this time ; And from these repeated providences, whereby we have been preserved, let our Enemies learn to be quiet, and to *lift up their Heel no more against us*, lest they be *found fighting against God*, and striving with a Reprobate Impudence against all those Repulses Heaven hath given them ; and learn to be Loyal to a Prince whose Government over us is mightily asserted by Providence, whom God hath so frequently delivered from the *Sons of Violence*, and hath so miraculously preserved, that we may well think him to be the Care of Heaven, and that God has undertaken his Protection : And in the mean while let us beseech God that he would be pleased to discourage our ill-willers and ill-affected Men from all Unquiet and Treasonable Attempts, by still appearing graciously for us, that he would still go on to *let the World know that he is our Saviour and mighty Deliverer* : And so let us Conclude all with an excellent Collect of our Church for this purpose, which we use in our daily Devotions,

O God, who art the Author of Peace, and lover of Concord, in knowledge of Whom standeth our Eternal Life, whose service is perfect freedom ; Defend us thy humble servants

servants in all assaults of our Enemies, that
we surely trusting in thy defence, may not
fear the power of any Adversaries, through
the might of Jesus Christ our Lord. Amen.

FINIS.
